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1944

File No. 2091

FO

371

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Reference: FO 371/40149									
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1972**

40149

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4 APR 1944

E 3314

We might add that we agree that the claim at (a) above would appear to be that of the Soviet

25251 4/43 F.O.P.

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Soviet Govt, and not of the Orthodox Church in Russia as stated in para. 6 of our letter of the 3rd November, 1943 (E 6357/4262/31).

East of Dept
Legal Adviser

2
L. 0. 4
27.3

It seems to be agreed in principle that, subject to certain legal considerations, there is no objection to the restoration of these properties to the Russian Orthodox Church. But so far the Russians have made no move on this question was only raised by an unconfirmed report from the British Ambassador about Russian intentions - and I don't think we need bother further with this until they do make an official approach to us.

As regards the first para. of the C.O. ^{memorandum}, we suggested that the Russian Orthodox ~~Church~~ Church had any claim to Russian State property such as consular buildings; but they may well claim some property belonging to Russian charitable bodies but registered in the name of the Imperial Govt (see para. 7 of the memo. in Part Vol. XLV).

By. So by for the present.

Mr. Bickel on return.

W. B. 26/11

W. B. 6/11
W. B. 7/11

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Communications on this subject
should be addressed to:-
THE UNDER-SECRETARY OF
STATE,
and the following number quoted:
75945/44

COLONIAL OFFICE

DOWNING ST.,

E 2091

2/ March, 1944.

YOUR REFERENCE
Confidential.

Sir,

10 APR 1944

31 12 43 I am directed by
Colonel Oliver Stanley to refer to
your letter of the 3rd November,
1943, and to transmit to you, to
be laid before Mr. Secretary Eden,
a copy of a despatch which has
been received from the High
Commissioner regarding Russian
State and ecclesiastical property
in Palestine.

2. I am also to enclose a
memorandum prepared in this Office
concerning certain legal issues
involved.

3. Subject to the consideration
of these issues, Colonel Stanley
would not wish to make any
objection to the recognition of
valid claims by the Soviet
Government and the Russian

/Orthodox

THE UNDER SECRETARY OF STATE,
FOREIGN OFFICE.

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Memorandum relating to the legal issues involved in any claim, either by the Soviet Government or the Russian Orthodox Church, to the Russian State and ecclesiastical property in Palestine, as defined in paragraph 2 of the High Commissioner's despatch of the 31st December 1943. ⁶

With regard to the property registered under the name of the Imperial Russian Government, it is agreed that there is no apparent ground upon which the claim of the Soviet Government should be resisted. It is, however, implied in paragraph 6 of the Foreign Office letter of the 3rd November, 1943, that the Russian Orthodox Church has some claim to this property, but it is not clear that this is the case.

With regard to the property registered in the names of, or in the possession of, the Russian Ecclesiastical Mission and the Palestine Orthodox Society, it is necessary to consider (1) the title of the present possessors or registered owners and (2) the title of the claimants.

With regard to (1) it is assumed that

/the

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8
 purposes set out in Section 4 of the Administration of Russian Properties Ordinance (No.31 of 1926) bear some relationship to the trusts to which the property is subject. If it is held on behalf of the Church, the proposal to admit the claim of the Church may involve either the appointment of a new trustee or an arrangement that the property should be used for the benefit of the Church while still in possession of, or registered in the name of, the present trustee. The Church as such could, presumably, not become the legal owner unless it is a corporation.

According to para. 1 of the Foreign Office Memorandum of 1939, under the Soviet Decree of 1918 the property of both bodies was vested in the Soviet Russian State, presumably as both legal and beneficial owner, but it appears that the Decree can have no effect in relation to immovable property in Palestine or even movable property (*Lecouturier v Rey*

/ [1910]

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9
 [1910] A.C.262: in re Russian Bank for Foreign
 Trade [1933] 1 Ch.745 at pages 767-8; Lorentzen
 v Lydden & Co. [1942] 2 K.B. 202).

In any event, it seems that Ordinance
 No. 31 of 1926 would have to be repealed or
 amended and legal difficulties can be removed
 at the same time, so far as this is considered
 desirable.

Finally the High Commissioner, in the
 last paragraph of his despatch of 31st December,
 1943, states that, if the Russian Ecclesiastical
 Mission and the Palestine Orthodox Society refuse
 to accept the control of the Russian Church and
 Patriarch, the dispute "would have to be
 adjudicated in accordance with the procedure of
 the Palestine (Holy Places) Order in Council,
 1924". Presumably he is referring to Article 3
 of that Order, but that only enables the High
 Commissioner to decide whether any cause or
 matter is one within the terms of the preceding
 article, namely, whether it is one in which the
 Palestine courts have no jurisdiction. It is
 /not

FO 371/40149

ROUTE NO. 1.

DE SPATCE

December, 1945.

REFERENCE NO. CF/577/39.

3130

With reference to your secret despatch No.477 of the 26th November, 1943, I have the honour to inform you that no further news has been received of the proposed visit to Palestine of a representative of the Soviet Consul General at Istanbul to which reference is made in paragraph 1 of your despatch and in paragraph 3 of the letter from the Foreign Office enclosed therewith. In this connection please see my secret saving telegram No.321 of the 13th November, 1943.

I have no knowledge of an impending visit to this country of an emissary of the Russian Orthodox Patriarch in the Soviet Union which is mentioned in paragraphs 1 and 2 of the Foreign Office letter, but attach a copy of an extract from "La Bourse Egyptienne" of the 12th October last which was forwarded to Mr. Anthony Eden by His Majesty's Minister in Cairo under cover of his despatch No. 940 (1720/4/45) of the 19th October.

2. With regard to Russian State and ecclesiastical property in Palestine, I am advised that the position is as follows:-

follows:- Russian properties in Palestine fall under three heads:-

- (a) those registered under the name of the Imperial Russian Government (such as the maternity section of the Government hospital in Jerusalem);
- (b) those registered in the name of or in the possession of the Russian Ecclesiastical Mission; and
- (c) those registered in the name of or in the possession of the Palestine Orthodox Society.

It can be said that the Palestine Government never claimed the ownership of any of these properties, but as a

The Right Honourable

Oliver F.G. Stanley, P.C., M.C., M.P.,

F.G. Stanley, F.C., M.C., M.P.;
His Majesty's Principal Secretary of State for the Colonies.
P.T.O.

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- 2 -

12
the
result of confusion that existed as a consequence of the Russian Revolution, Government accepted the responsibility of administering them and devoting the income therefrom as nearly as possible to the purposes to which it had always been devoted. I would invite your attention to the Administration of Russian Properties Ordinance (No. 31 of 1926).

In regard to (a): I am advised that from the time when the British Government recognised the Soviet Government, the latter was entitled to claim those properties as the successors in title of the Imperial Russian Government. It has, however, been possible to defer, for political reasons, the raising of the issue.

In regard to (b): If the Soviet Government now recognises the Orthodox Church in Russia, I would suggest that the Palestine Government should not oppose a claim by the Orthodox Church to the property now held by the Russian Ecclesiastical Mission. It will be appreciated that the Orthodox Church would have to prove that the Russian Ecclesiastical Mission in Palestine held the property on behalf of the 'old' Orthodox Church in Russia.

In regard to (c): It is very difficult to say what the relationship is between the Palestine Orthodox Society and the Orthodox Church in Russia. If, however, the Orthodox Church could prove, as in the case of (b), that the Orthodox Society held the property on behalf of or in trust for the Orthodox Church in Russia, then the Church would have a claim against the Society in which the Palestine Government should not intervene.

3. To sum up, the position from the point of view of the Palestine Government is as follows. Now that the Orthodox Church has been restored in Russia, there has been re-established a body capable of protecting Russian

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- 3 -

13

ecclesiastical interests in Palestine, and there is no reason why Government should interfere save to the extent that it interferes from time to time with the Latin and Greek Orthodox Churches in the interests of public order.

If the Russian Ecclesiastical Mission and the Palestine Orthodox Society refuse to accept the jurisdiction and control of the newly recognised Russian Church and Patriarch, the dispute between them would have to be adjudicated in accordance with the procedure of the Palestine (Holy Places) Order in Council.

I have the honour to be,
Sir,

Your most obedient,
humble servant,

(Sgd.) HAROLD MACMICHAEL

HIGH COMMISSIONER
FOR PALESTINE.

2

E

15

E 3311
2 JUN 1944

Registry Number } E 3311/2091/31

FROM Colonial Office

No. 95201/45/44

Dated 30th May

Received in Registry } 2nd June 1944

E : Palestine & Transjordan

Last Paper.

E 2091

References.

(Print.)

(How disposed of)

1/2 Co. 1 July
9. Cairo (Entry) N° 361
Cairo (M/R) N° 68
8 July

(Action completed.)

all
8/7

(Index.)

90044

Next Paper.

E 449/6

Performance by Soviet officials of consular duties in Palestine.

Transmits copy of telegram from Palestine No. 248 Saving dated 6th May (Repeated Minister Resident, Cairo No. 202 Saving and Ambassador, Cairo, No. 203 Saving) reporting visit to Jerusalem of two consular officers from Soviet Legation in Cairo to regulate consular affairs of Soviet citizens residing in Palestine. Enquires what reply should be returned to Palestine regarding attitude to be adopted towards similar visits in the future.

Delayed for 1936 PP (Minutes.)

Presumably we cannot object to occasional visits from Soviet consular officials to Palestine, and I should have thought formal ratification of his visits through H.M. Ambassador in Cairo, as happened in this case, is all that would be necessary in the future.

Tuesday Sept. 1/2 for ds.
Wednesday Sept. 1/2 for ds.

1/2/44
8/6

I have held this up in connection with some secret pp on the same subject. On those pp (which are in action) we have told the C.O. that we want to be informed before we are committed in any way to the setting up in Palestine of a Soviet Press Bureau or other agency.

On this paper, I think we might approve the action taken as reported in para 5 of the H/C's saving telegram; and as regards visits I agree with Mr. Eyres.

RMAH. 20

26513 F.O.P. I agree, particularly with the point marked X.
22/6.

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16

The Soviet Minister at Cairo seems
to have acted very correctly and
no harm will arise if he keeps
thus up.

Rbm 28/6

Trans to CO.
Thurday
28/6

RMAH 2
7

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ould be addressed to—
THE UNDER SECRETARY OF STATE,
COLONIAL OFFICE,
LONDON, S.W.1.
and the following 95201/45/44.
Number quoted :
Your Reference



E 3311
JUN 1944
Downing Street,
Palace Chambers,
Bridge Street, S.W.1.

30 May, 1944.

Sir,

I am directed by Colonel Oliver Stanley to transmit to you, to be laid before Mr. Secretary Eden, a copy of a saving telegram with enclosure from the Officer Administering the Government of Palestine with regard to the visit to Jerusalem of two consular officers from the Soviet Legation in Cairo for the purpose of regulating the consular affairs of Soviet citizens residing in Palestine.

It will be observed from paragraph 6 of the saving telegram that the Officer Administering the Government asks for instructions as to the attitude which he should adopt should these persons or other itinerant Soviet officials come to Palestine again to perform consular duties.

Colonel Stanley would be glad to learn what reply should be returned to the Officer Administering the Government of Palestine.

The Foreign Office reference to the correspondence referred to in paragraph 6 is T2842/2842/385.

I am, Sir,
Your most obedient servant,

Imeson

THE UNDER SECRETARY OF STATE,
FOREIGN OFFICE.

Code, Cypher
or Clear?

Clear.

SF/68/44.

Route I

From: Officer Administering the Government. To: Secretary of State.
Date despatched 6.5.44 at 1300 hrs.

Addressed to: Secretary of State No.248 saving SECRET.

Repeated to: H.M's Minister Resident, Cairo No.202 saving.
H.M's Ambassador, Cairo No.203 saving.

M. Abdel Rahman Sultanov, Second Secretary of Soviet Legation in Cairo, accompanied by another officer of that Legation arrived at Jerusalem on the 1st May. In conversation with officers of this Government M. Sultanov stated that purposes of visit were inter alia: (a) to renew passports of certain Soviet subjects; (b) to consider grant of Soviet nationality to certain applicants residing in Palestine and (c) to make contact with certain persons who have relatives in Soviet Russia and may apply to him for information regarding the whereabouts of their relatives. He expressed intention of staying ten days each at Jerusalem, Tel Aviv and Haifa.

2. M. Sultanov also stated that until now Palestine was under jurisdiction of Soviet consulate at Istanbul but in future it was proposed to place it under the Legation at Cairo. He denied press reports that Soviet authorities proposed to establish a consulate in Palestine.

3. High Commissioner had previously been advised by H.M's Ambassador Cairo of this impending visit and Lord Killearn gave him something of M.Sultanov's personal background which is no doubt known to the Foreign Office. He is a Moslem from Kazan and speaks good Arabic among other languages. Personally he strikes one on first acquaintance as being slightly on the defensive but otherwise agreeable.

4. M.Sultanov was armed with a letter to the High Commissioner from Mr.Novikov, the Soviet Minister at Cairo, stating that the two officers were visiting Palestine owing to the need to settle "consular affairs concerning the Soviet citizens residing there". Letter concluded with request that those officers be assisted in all matters arising from their mission.

5. I have acknowledged the letter in terms of the copy of my letter enclosed herein. M.Sultanov and his colleague have been assisted as far as possible, e.g. in finding temporary office accommodation for use during visit. M.Sultanov has however been told tactfully that this Government cannot recognise the consular jurisdiction of foreign consular officers without instructions from His Majesty's Government.

6. I shall be grateful for instructions as to the attitude I should adopt should he or other itinerant Soviet officials come to Palestine again to perform consular duties, which may be a likely event. The enclosures in Mr. J. H. Thomas's despatch No. 274 of the 12th March 1936 and Sir John Hall's reply No. 323 of the 4th April 1936 cover the procedure to be followed in regard to provisional recognition pending confirmation by H.M.G. where foreign consular officers come to establish themselves here, but the present case appears to be different.

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COPY

2nd May, 1944.

Sir,

In the temporary absence from Palestine of His Excellency the High Commissioner I have the honour to acknowledge with thanks the receipt of your letter No.118 of the 28th April which Your Excellency was good enough to send by the hand of Monsieur Abdourahman Soultanov who, together with Monsieur Gnedyh, called upon me today.

I note that Messieurs Soultanov and Gnedyh will undertake for the People's Commissariat of Foreign Affairs of the U.S.S.R. the regulating of consular affairs concerning Soviet citizens dwelling in Palestine. The Government of Palestine will be happy to give to Messieurs Soultanov and Gnedyh, during their stay in this country, all possible help and support in the questions appertaining to their mission.

In begging Your Excellency to accept the assurance of my highest consideration.

I have the honour to be, Sir,
Your Excellency's
obedient servant,

(Sgd.) J.V.W. SHAW
OFFICER ADMINISTERING THE
GOVERNMENT.

His Excellency,
Monsieur N. Novikoff,
Minister of the Union of
Soviet Socialist Republics in Egypt, CAIRO.

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No.

E. 331/2091/31

Colonial Office

Copy to
Embassy Cairo
and Min. Rep., Cairo

see pencil suggestion
DWH

Northam Sept
first

RMAH 2/7

So far as the F.O. is concerned, there is no objection to further visits of
this nature being paid to Palestine by Soviet officials in Egypt provided

45.

OUT FILE

20 59

7th July

In reply to your letter No.
95201/45/44 of 30 May
regarding the visit of two
Soviet consular officials
to Palestine I am directed etc.
to state that ~~there are no~~
~~grounds for objecting to~~
~~occasional visits of this~~
~~nature.~~

The action taken by
the Officer Administering
the Government of Palestine
in this matter seems to have been entirely correct.
~~There is no objection to further visits of~~
~~this nature being paid to Palestine by Soviet officials in Egypt provided~~

in fact that formal notification
of such visits ~~is always~~
~~should be made to the~~
Government of Palestine
through H. M. Ambassador
in Cairo. ~~It is not a copy~~
~~of the letter in this case.~~ Mr.

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21
Mr. Eden would however be glad if he could be kept closely informed of these visits & of the activities of the Soviet officials concerned.

~~2. You will appreciate that~~

2. No permission should be given to establish any ^{Soviet} consular, propaganda or press agency office in Palestine without ^{previous} reference to the Foreign Office, as it is possible that Mr. Eden may wish to make conditions to the Soviet Govt before making such a concession.

or any other official agency

3. A copy of this letter is being sent to HMA Cairo & to the Res. Min. ME.

I am
Sir

Your Obedient Servant
Sgd. C W Baxter

NOTHING TO BE WRITTEN IN THIS MARGIN.

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1944

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23

E 4132

Registry Number } E 4496/2091/31
FROM Colonial Office.
No. 95201/45/44.
Dated 26th July, 1944.
Received in Registry } 27th July, 1944.
E: Palestine and Transjordan.

Activities in Palestine of Soviet Consular Officers.

Refers to Foreign Office letter of 7th July (E 3311/2091/31). Transmits excerpts from a Police report on the activities of two Soviet Consular Officers on their visit to Palestine during May. Included therein is a police appreciation of the visit and rumours about the reasons for this visit.

Last Paper.

E 3311

References.

(Print.)

(How disposed of.)

(Minutes.)

There is not much to be seen, and Collier
seems to prefer the answer to the
Tune.

Marked passages are interesting.

RMA Hanky

July 30.

Northam left

Surprisingly a No. 1. This is not
surprising.
He seems to have behaved
correctly enough.

30.7.

(Action completed.) Kup 3/8	(Index.) gduy
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Next Paper.

E 5665

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COPY.

EXCERPTS FROM POLICE REPORT ON VISIT TO PALESTINE
OF ABDUL RAHMAN SULTANOV AND VLADIMIR GNEIDVEH SOVIET
CONSULAR OFFICIALS.

30th April, 1944.

During the afternoon, Gershon Swet of "Ha'aretz" telephoned Sultanov and obtained an interview on the strength of his book on Soviet - Yishuv relations. At the interview, which took place in the evening and was of short duration, a press communique, denying that Sultanov was here to open a Consulate, was formulated. Swet also persuaded Sultanov to visit the Jewish Agency on the morrow. He appears to have been rather reluctant to make this call, and only agreed to do so after the precedent set by Maisky, Litvinov, etc., had been pointed out to him.

1 May, 1944.

Visited the Jewish Agency at 9.45 a.m., and was received by Ben Gurion, Kaplan and Dobkin. During the conversation, Ben Gurion put the following questions:-

- (a) Would the Soviet Government be prepared to allow a Zionist delegation to visit Russia to contact Russian Jewry with a view to the emigration to Palestine of Russian Zionists?
- (b) Whether the registration of Soviet citizens upon which Sultanov was engaged, would result in the call-up of Soviet nationals for service with the Red Army.
- (c) Would the Soviet Government agree to facilitate the emigration to Palestine of thousands of Jews exiled to Siberia for alleged Zionist activity, the majority of whom were not Soviet citizens but war refugees under Russian protection.

Sultanov replied that he was here only to register Soviet Citizens and could not give an opinion on matters of policy. He would, if sodesired, transmit a memorandum to his Government. He then asked for facilities to visit

Jewish

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26

Jewish settlements and industries, hinting that Russia would be interested in an exchange of trade with Palestine, particularly pharmaceutical products which had become well known in Russia as a result of the "V" League's "Aid to Russia" campaign. It is said that the meeting ended in a rather tense atmosphere, due to Ben Gurion's persistent and pertinent questions.

At 10.45 he visited the Officer Administering the Government and returned to his hotel at 12 noon.

6th May, 1944.

Attended a small reception given by the "Anti-Fascist League" which was attended by about 30 people including; Abdullah Bandak, Aklil Hashem, Rashid Maswadi, Omar Saleh Barghouty and Arab and Jewish journalists. He spoke on life in Russia today and studiously avoided politics, although it is said that when Omar Saleh Barghouty asked him for his opinion of the Palestine question, he replied "A child knows the answer; the country belongs to its people."

7th May, 1944.

Abdulla Bandak handed him a memorandum for Farajallah Hilu, Secretary of the Levant Communist Party, which contained:

- (a) an invitation to Beirut to meet members of the Syrian and Lebanese Communist parties;
- (b) a request that Russia take the Christian communities of Syria and Lebanon under her protection;
- (c) the statement that the Communists of Syria and Lebanon are working for the full independence of these countries, but cannot as yet, obtain a guarantee that the minorities will receive full rights of self-determination.
- (d) the statement that the Communists in the Levant States fully support French policy and that he, Farajallah Hilu, is confident that Russia could be persuaded to endorse this support.

22nd May, 1944.

Received a deputation of the P.K.P. - Meir Slonim, Dr. Biletsky

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27
Dr. Biletsky and Eliezer Fidel. During an interview, which lasted an hour and a half, Biletsky expounded on the party's present position, organisation and programme; he dwelt particularly upon the split between Arabs and Jews within the party. At the conclusion of the interview he handed Sultanov a memorandum of the points discussed.

28th May, 1944.

Visited by members of the "V" League who took him on a tour of Nathanya, Ma'aboroth and Kfar Vitkin.

Attended a reception given by the Arab Club in Jaffa. Amongst those present were: Habib Homs, Dr. Subhi Hamadeh, Daoud el Eissa, Mustafa Taher and other Jaffa notables.

He was questioned on the life of Moslems in Russia; number, freedom of worship, etc., which he answered. When asked how many Moslem Generals were serving in the Red Army, he declined to answer. To the question "Why is the Russian Government facilitating the emigration of Jews to Palestine when vast tracts of land in Russia remained undeveloped" he replied, "That is not my business".

Supplement. (Police Appreciation of visit and it's effect.)

A. Reason for visit

Registration of Soviet citizens residing in Palestine.

B. Rumoured reasons for visit.

1. Establishment of a Soviet Consulate in Palestine. Sultanov denied this but it is quite possible that he was testing the ground.
2. To investigate political, social and economic conditions in Palestine vis a vis the Jews and the Arabs of 19 May 44). This is probably correct. Six weeks is a long time for the registration of the estimated 200 Soviet citizens in Palestine.
3. To ascertain what attitude the Orthodox Church would take to Russia's resumption of her former religious position in Palestine.

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5	6
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28

C. Visitors of interest other than those mentioned on specific dates.

1. In Tel Aviv; David Remez, Secretary of the Histadruth Vaad Hapoel.
2. In Jerusalem; he received a delegation of Polish Patriots composed of Josef Broda and Kirtiklis. He was most reluctant to grant them an interview, but was eventually persuaded by the Czech Consul who stressed that the meeting would be kept most secret. He promised nothing but the transmission of their memorandum to the Cairo Legation. They offered their services if the Soviet should open a Consulate in Palestine.
3. In Jerusalem; a Polish refugee, Josef Rynkiewicz, normally resident in Tel Aviv, came to Jerusalem for the second week in May and was a frequent visitor; one interview lasted three hours.
4. In Jerusalem; an Armenian, Aghian, presented himself for registration. Sultanov engaged him in conversation and urged him to persuade other Armenians to register. Aghian was the only one to do so.

D. Public feeling.

The Jewish public appeared to be apathetic in their attitude towards Sultanov's visit. Having ascertained the reason for his visit and the limited powers he held on the day after his arrival, the Jewish Agency made no further effort to contact him. Representatives of the Communist and affiliated parties called upon him, but the only organisation that took him up was the "V" League, which arranged office accommodation, tours and entertainment in the evening during the time he was in Tel Aviv. In Haifa, the Orthodox Club filled the same function. In Jerusalem he was left much to himself.

Some Arabs are said to be in strong support of Russia and were keen to meet her representative. It is also said that they regard Russia as the power succeeding Germany and Italy as the supporter of Arab national aspirations.

The

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The Russian Christian Community were most interested in his visit, but made no effort to contact him; neither did he make any approaches to them.

E. Soviet activities.

During conversations he is said to have mentioned:

1. That a Soviet Press Agency may be set up in Palestine;
2. that a delegation of Presidents of Municipal Councils in Russia will shortly be visiting the Middle East. Palestine will be included in their itinerary.

F. Personal attitude.

Strongly anti-Fascist and keen to get on with the job in hand - the defeat of the Axis. Most guarded in his speech, avoiding politics and any controversial matter.

He was not keen on meeting representatives of the various organisations, and apparently suffered the "Y" League's ministrations as the line of least resistance.

He appeared to enjoy the company of individual Arabs; much of his free time in Tel Aviv was spent in paying social calls in Jaffa.

Although the acting District Commissioner did all in his power to assist him to obtain office accommodation Mr. Sultanov frequently expressed irritation at the failure of the Authorities to instantly provide him with suitable offices.

Reference:-

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4	E	30
12-4	PALESTINE & TRANSJORDAN.	E 5665 18 SEP 1944
Registry } Number E 5665/2091/31 FROM Colonial Office communicated. No. 75945/44 Dated 12th Sept., 1944. Received } in Registry 16th Sept., 1944. E : Palestine and Transjordan. -	<u>Rapprochement between Russian monks in Palestine with Moscow Patriarchate.</u> Copy of letter from Mr. Eastwood to Canon Douglas, replying to his of the 24th August (within) regarding a rapprochement between Russian ecclesiastics and the Orthodox Patriarchate in Russia, about which there is no information. Encloses a copy of a news item from La Bourse Egyptienne of 12th October 1943, regarding the proposed visit to Jerusalem of the Patriarch of Moscow, which did not, however, materialise.	
Last Paper. E 4496 References.	(Minutes.) We have no more information than the Colonial Office have about this matter. By. [unclear] developments. 4. a. w. Lawrence 19/9 I will tell him so when I see him to-morrow. RMAH 19/9 Northern Sept. 6/9.	
(Print.)		
(How disposed of.)		
(Action completed.) JPC 25/9	(Index.) 	
Next Paper. E 5945		

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75945/44

Downing Street,
S.W.1.

September, 1944.

14 SEP 1944

Your letter to Acheson of the 24th August has come to me to reply to as I am in charge of the department of this office which deals with Palestine affairs.

I am sorry that we have no information about the degree of rapprochement, if any, between Russian ecclesiastics or ecclesiastical bodies in Palestine and the Orthodox Patriarchate in Russia, now that it has been recognised by the Government of the Union of Soviet Socialist Republics. The High Commissioner for Palestine sent us a copy of a news item from La Bourse Egyptienne of the 12th October, 1943 (copy enclosed) to the effect that the Patriarch of Moscow was then contemplating a pilgrimage to Jerusalem. No such visit, however, has taken place up to date.

This is all we have bearing on the matter. Copies of your letter and this reply, however, are being forwarded to the Foreign Office in case they are in a position to furnish any additional information.

General Office, Downing Street, S.W.1. 75945/44

With a copy of the letter to the Foreign Office.

Date 2 SEP 1944

Reference Col. Office Communication of 21-3-44

CANON J.A. DOUGLAS, D.D.

above No.

E 2011/51

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Copy

32

Extract from "La Bourse Egyptienne"

12th October, 1943.

LA PATRIARCHE DE MOSCOU AU CAIRE

Le patriarche de Moscou visitera le Caire.

Le grand-prêtre qui ira en pèlerinage à Jerusalem rendra visite aux patriarches d'Antioche et d'Alexandrie.

Cette visite qui revêtra un caractère essentiellement religieux favorisera sans doute un raffermissement des relations entre les deux Eglises orthodoxes, surtout à la suite de la reconnaissance de l'Eglise en U.R.S.S.

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1944

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34

E 5945

PALESTINE & TRANSJORDAN

Registry Number 5945/2091/31.

FROM Colonial Office Communicated.

No. 75945/44.

Dated 26th Sept. 1944.

Received in Registry 29th Sept. 1944.

E: Palestine and Transjordan.*

Last Paper.
E5665

References.

(Print.)

(How disposed of.)

(Action completed.)

(Index.)

Next Paper.
E6630

Rapprochement between Russian monks in Palestine and Moscow Patriarchate.

Copy of letter of 13th September from Canon Daliglas to Mr. Eastwood (Colonial Office- and reply of 26th September acknowledging receipt of further information contained in formers letter as to possibility of rapprochement between Russian monks in Palestine and Moscow Patriarchate.

(Minutes.)

It seems likely that the Russian orthodox church (in Russia) will ^{soon or later} claim the ecclesiastical property in Palestine ^{which} is now enjoyed by white Russian ecclesiasties who are likely to remain unreconciled to with the Moscow Patriarchate.

It might be as well to have a clearer idea of the legal position before the question arises in an acute form -

W: Beckwith for ⁵ see ~~its place~~, with pp.

Northern dept.

S. A. W. Lamm
30/9

(I imagine only Pal. Govt. can tell us the legal position. The Bishop in Jerusalem now is uncertain)

RMA Hanky.
Oct 3

There are a lot of P.P. on this question. The last time I saw them was about a year ago.

We 2 B's met 4/10.

See now E6351/4262/21. & We gave C.O. 1943

Our views on the legal situation at some length. They have apparently not replied at length with

35 with their own views.

This question can safely rest until
the Russians bring it up.

RMAH $\frac{11}{10}$.

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36

Colonial Office,
Downing Street,
S.W.1.

26 September, 1944.

75945/44 E 5945

Dear Baron Douglas

I am most grateful to you for your letter of the 13th September, giving details of such information as has come to you about relations between Russian ecclesiastics in Palestine and the authorities in the Union of Soviet Socialist Republics.

Your letter and its enclosure have been of considerable interest here, and I am taking the liberty of sending copies of both to the Foreign Office and the Government of Palestine. They will also be interested.

If you could let us have any further information which may come to you on the same subject, we should much appreciate it.

Yours Sd.
C. G. EASTWOOD.

CAIRN J.A. DOUGLAS. D.D.

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36A

Colonial Office Reference No. 75945/66

With the compliments of the U.S. of S.
Colonial Office

Date 26. 9. 44

Reference P.O. letter of 12. 9. 44

E 5665/2091/31 above No.

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37

Church of England Council on Foreign
Relations
6, Vicarage Road,
London, S.W.14.

13th September, 1944.

Dear Mr. Eastwood,

It is very good of you to have answered the enquiry which I made to Acheson about the Russian ecclesiastics in Palestine: and I am grateful to have the extract from the Source Egyptienne.

The cause of my writing Acheson was a paragraph in a Swiss Oecumenical Movement bulletin to the effect that the Russians in Palestine had been reconciled to the Patriarchate, a possibility which in view of the relations of the Russians in Palestine with the Karlovci Russian Council of Bishops seemed to me highly improbable.

Yesterday, I received a letter from our Bishop in Jerusalem dated September 2nd, in which he wrote as enclosed and which implies what I should expect to be the real position, namely, that the Moscow Patriarchate and/or the U.S.S.R. Government as successors in title to the Tsars are likely to claim the considerable Russian ecclesiastical property in Palestine, as indeed unless I was misinformed the U.S.S.R. Government /considered

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38

considered claiming it ten years ago.

A reconciliation of the Russians in Palestine with the Moscow Patriarchate appears to me altogether impossible and I am anticipating that the Moscow Patriarchate will - as soon as the time be judged ripe - ask the Anglican authorities to cease to have relations with all Russian ecclesiastical bodies outside Russia not in subordination to itself. And I take it for granted that it will press the other Orthodox Patriarchates to sever all relations with such bodies, which I imagine from the enclosed extract the Russian bodies in Palestine expect them to do.

According to my latest information, viz. from Teple, the first Secretary of the U.S.S.R. Embassy here, the Acting Patriarch Alexei intends to return at the end of October the Archbishop of York's visit to Moscow of last year. On his journey to London he would certainly visit the Patriarchs of Alexandria and Jerusalem and if he does, I can hardly imagine his failing to raise the question of the Russian ecclesiastical bodies in Palestine and of the very considerable Russian Church property of which they have possession.

Yours sincerely,

(Sgd. JOHN A. DOUGLAS)

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39
Extract from letter to Canon J.A. Douglas
from the Bishop in Jerusalem dated
September 2nd 1944.

The recent visit to Jerusalem of a representative of the Soviet Government, who is known to have been making a schedule of Russian properties, has considerably alarmed the Russian Ecclesiastical Mission here, who obviously fear that a claim may be made upon those properties which have hitherto been administered by the District Commissioner on behalf of the Palestine Government. I believe it to be the case that these properties were registered before the last war in the name of the Tsar as trustee for the Russian Mission and the Russian Ecclesiastical Society. I have, of course, no knowledge of what would happen should the Soviet agent claim them in the Palestine courts. Father Lazarus, an ex-Anglican priest (formerly the Rev. Edgar Moore) who is now with the Archimandrite Anthony in charge of the Ecclesiastical Mission, came to see me recently to ask if I would be prepared to accept custody of certain altar vessels and books to prevent their falling into Soviet hands. I have not as yet given any answer, as I fear that by "Soviet hands", he meant equally the hands of any representative of the Patriarchal Church.

/I

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40

I should be grateful for your advice in this, as I think it is not unlikely that the matter may come to a head soon. I am anxious to help the Russian Church in Jerusalem so far as I can, but it would seem clearly wrong for me to aid and abet them in refusing any allegiance to the Patriarchate of Moscow, which our Archbishops have recognized. I enquired of Father Lazurus as to the present whereabouts of the Metropolitan Anastasey and was told that he was somewhere in Yugo-slavia, but that they had had no news of him for a long time.

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6		E		41	
1944		PALESTINE & TRANSJORDAN		7 OCT 1944	
Registry Number } E 6130/2091/31. TELEGRAM FROM Earl of Halifax, Washington. No. 5434. Dated 5th Oct., 1944. Received in Registry } 7th Oct., 1944. E: Palestine and Transjordan.		Russian attitude towards Palestine. Refers to his telegram No. 5433 (E 6133/23/89). Wallace Murray has enquired whether His Majesty's Government have any evidence of Russian attitude towards Palestine and Zionism. Requests information.			
Last Paper. E 5945		(Minutes.)			
References.		It would seem that the Zionists have in recent years had hopes of a change in the attitude of consistent hostility which the Soviet have shown towards Zionism for 20 years. Mr. Murray would of course be aware of the changed attitude to the Jewish religion, the Hebrew language and relations between Russia and Non-Russian Jews, which form the background to such hopes. But what evidence we have so far would lead to the tentative conclusion that the Zionist had drawn a blank with the Soviet Authorities. The most important bit of evidence in this direction is the friendly Russian attitude towards Hashomer Hatzair (a moderate organisation favouring a "duo-national" state in Palestine) as against the Zionist Labour Party which aims at a Jewish State. The Soviet has, in particular, been supplying the H.H. paper "Mishmar" with news while refusing the same facilities to "Davar". It would therefore seem that the Russians think they can do better by cultivating their relations with the Arabs and so increasing their influence over the whole M.E. rather than by backing up the Jews. The Russians may have observed that the Zionists have not been conspicuously grateful or helpful to "the British Imperialist-Capitalists" whom the Russians regarded in the past as the real protagonists of Zionism, and they may think that if we paid too much "for a pup" they would be well advised not to follow our example. If the Russians wish to use minorities in the M.E. to favour their ambitions it seems more probable that they will use the Americans and (with the help of the Orthodox Patriarchate) the Orthodox Christians. But the evidence at our disposal about these matters is so vague that we can not make more than a tentative guess at the probable direction of Russian policy, which is always capable of fairly quick changes.			
(How disposed of.)		* Tel) Winton No 9045 Rptd) Moscow No 1155 Cairo No 144 S. Jerusalem S Oct 16th * Rptd) Cairo (Amb) No 145 Saving Jerusalem S Moscow No 116 S. Oct 16th			
(Action completed.)		(Index.)			
JPC 19/10		10/10 10/10			
Next Paper. E 6320		If the above analysis, for which Mr Bailey is largely responsible, is considered sound, we might either ask Lord Halifax to tell Mr Murray so, or we might first ask Sir A. Clark Kerr for his view.			
23986 R.O.P.		4. a. w. Lawrence. 12/10. / I think			

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41A

I think we might say something on the lines of the annexed draft. It does not give away anything based on secret info. which we shld. not be expected to know from normal sources -

RMA Hanky.

Oct 14.

John
15/10
Northson
N. American Depto.
18/10.

WJ.

16/10.

9. L.
18/10

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REPETITION OF TELEGRAMS.

(Date)

(Despatched).....M

FOREIGN OFFICE.
Please repeat to the posts shown below telegram No. 5434
Oct 5th

from ~~to~~ Washington

dated

Moscow

(No. 116)

baixo (Ambr)

(No. 143)

Jerusalem

(No.)

(Signed)

(Dept.)

(Date).

(2) DIVISION CONCERNED (FOR ARCHIVES).

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[Cypher]

WAR CABINET DISTRIBUTION

FROM WASHINGTON TO FOREIGN OFFICE

The Earl of Halifax. D. 12.35 a.m. 6th October, 1944.
No. 5434.

5th October, 1944.

R. 9.15 a.m. 6th October, 1944.

My immediately preceding telegram.

When speaking of the sudden growth of Russian influence in the Levant States, Wallace Murray enquired whether we had any recent evidence of Russian attitude towards Palestine and the Zionism question. As you know, he has been particularly helpful over Palestine. Is there anything I can say to him?

O.T.P.

[discussion with Wallace Murray
and French relations with
Levant States]

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9	10	11	12

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[Cypher]

WAR CABINET DISTRIBUTION

FROM WASHINGTON TO FOREIGN OFFICE

The Earl of Halifax. D. 12.35 a.m. 6th October, 1944.
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[discussion with Wallace Murray
over French relations with
Levant States]

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NOTHING TO BE WRITTEN IN THIS MARGIN.

Registry
No;

Draft.

Washington

Telegram. no. 9045

Cyphers.

Dept. no. 2

Repeat Moscow

Cairo

Jerusalem

all saving with
H. under ref.

CO. for concurrence

SMAH 14/10

Northrup

N. American

Despatched

M.

Very Confidential

Your tel. no. 5434 of Oct 5: Russian

attitude as regards Palestine.

~~Russian~~

Soviet Legation in Cairo have

shown some interest in Palestine &

Secretary Sultanov has visited the

country. But we have no indication

of Soviet attitude towards Palestine.

Sultanov was approached by Zionists

while in Palestine but according to our

information carefully avoided committing

himself. Russian attitude towards Arabs

in Levant States has been ~~so~~ much

more forthcoming, but it is premature

as yet to judge definitive Soviet attitude

to problems of the area, where they have

only recently begun to be represented.

You may tell Wallace Murray this

/conf.

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46

[Cypher]

DEPARTMENTAL NO.2.

FROM FOREIGN OFFICE TO WASHINGTON.

No. 9045.

D. 4.50 p.m. 17th October, 1944.

16th October, 1944.

Repeated to Moscow No. 115, Saving
Cairo No. 144 Saving
Jerusalem Saving

VERY CONFIDENTIAL.

Your telegram No. 5434 [of October 5th*Russian attitude as regards Palestine].

Soviet Legation in Cairo have shown some interest in Palestine and Secretary Sultanov has visited the country. But we have no indication of official Soviet attitude towards Palestine. Sultanov was approached by Zionists while in Palestine but according to our information carefully avoided committing himself. Russian attitude towards Arabs in Levant States has been much more forthcoming, but it is premature as yet to judge definitive Soviet attitude to problems of the area, where they have only recently begun to be represented. You may tell Wallace Murray this confidentially and say that if he receives any indications which would interest us, we should be interested if he cared to pass them on.

OTP.

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57

E

47

E 6320

Registry } E 6320/2091/31
Number }

FROM Canon Douglas
(Church of England
Council on Foreign
Relations) to Mr.

Hankey.

Dated Confidential

Received } 21st Sep. 1944
in Registry } 25th Sep. 1944

E: Palestine and
Trans Jordan

Notes on Russian Church property in Palestine and
visit to a Polish camp at Kincardine.

Encloses copies of correspondence with
Bishop of Jerusalem and Father Lazarus about
Russian Church property in Palestine and also
report on a visit to the Polish Special Camp at
Kincardine made by Provost of St. Mary's
Cathedral, Edinburgh.

Last Paper.

N5673 E6130 2. 4

References.

(Print.)

(How disposed of.)

Dft. Canon Douglas
from Mr. Hankey. Sept 22

(Action
completed.)

JPC
24/10

(Index.)

100 24
10

Next Paper.

E 6364

(Minutes.)

see within

The Russian Ecclesiastical Mission are rather
alarmed by the interest of the Soviet authorities
in the Russian church property in Palestine. This
property was registered before the last War in the
name of the Tsar as trustee for the Russian Mission
and the Russian Ecclesiastical Society. The question
now arises as to what the position would be if
the Soviet Government should claim the property
through the Palestine courts.

It is a good thing that the Bishop of Jerusalem
did not give an answer to Father Lazarus, when
the latter asked him to take charge of certain
things belonging to the Russian church in Palestine.

W. J. Evans
27/9

Central Dept (to see report on visit to Kincardine)
Thank you we have received and entered it
already. 10/10
10/27/10

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48

(Established at the request of the Church Assembly by the Archbishops of Canterbury and York, 1932).

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The Archbishop of Canterbury.

6, Vicarage Road, S.W.14.

246, CHURCH-HOUSE.

WESTMINSTER.

-LONDON, S.W.1-

Vice-President :

The Archbishop of York.

Chairman :
The Bishop of Gloucester,
The Palace, Gloucester.

Tel. : Abbey-4355.

Extn. 30.

PRO. 1457

Hon. General Secretary :
Canon J. A. Douglas.

Canon J. A. Douglas.

om all letters should be addressed.

21st September, 1944:

John A. L. L.

Herewith copies of an extract from a letter of the Bishop in Jerusalem to myself and of the letter from Father Lazarus to which he refers. In case it may interest you I enclose also some notes of caution which I wrote for my Archbishop, and others who may be concerned as hosts of the possible visit of a delegation from the Moscow Patriarchate to London, which visit before he left for Moscow a fortnight ago, Mr. Teplo of the U.S.S.R. Embassy forecast as

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49

probable in late October or early November.

Finally I enclose two copies of the report of our visit to the Polish Camp at Kincardine.

With thanks for the pleasure of your ear at lunch today.

The notes re Kincardine
will be sent to you
 M.F. Hankey Esq., *for the reports*
 Foreign Office,
 S.W.1. *via Mr. Hankey Esq.*
of Kincardine.

JOHN A. DOUGLAS.

STRICTLY CONFIDENTIAL

51

RUSSIAN CHURCH PROPERTY IN PALESTINE

- (1) Confidential communication from the Bishop in Jerusalem to Canon Douglas dated 2nd September 1944. Extract.

"The recent visit to Jerusalem of a representative of the Soviet Government, who is known to have been making a schedule of Russian properties, has considerably alarmed the Russian Ecclesiastical Mission here, who obviously fear that a claim may be made upon those properties which have hitherto been administered by the District Commissioner on behalf of the Palestine Government. I believe it to be the case that these properties were registered before the last war in the name of the Tsar as trustee for the Russian Mission and the Russian Ecclesiastical Society. I have, of course, no knowledge of what would happen should the Soviet agent claim them in the Palestine courts. Father Lazarus, an ex-Anglican priest (formerly the Rev. Edgar Moore) who is now with the Archimandrite Anthony in charge of the Ecclesiastical Mission, came to see me recently to ask if I would be prepared to accept custody of certain altar vessels and books to prevent their falling into Soviet hands. I have not as yet given any answer, as I fear that by "Soviet hands", he meant equally the hands of any representative of the Patriarchal Church.

I should be very grateful for your advice in this, as I think it not unlikely that the matter may come to a head soon. I am anxious to help the Russian Church in Jerusalem so far as I can, but it would seem clearly wrong for me to aid and abet them in refusing any allegiance to the Patriarchate of Moscow, which our Bishops have recognised. I enquired of Father Lazarus as to the present whereabouts of the Metropolitan Anastassy, and was told that he was somewhere in Yugoslavia, but that they had had no news of him for a long time.

- (2) Letter from Father Lazarus to the Bishop in Jerusalem referred to in (1) above dated 3rd September 1944.

Your Lordship,

When during our conversation on Friday you said, "But you are yourselves all lawbreakers", I was unable at the moment to see what act or fact you were referring to. Afterwards I realised (I think) how you had reached that conclusion. As I believe this is based on a profound misunderstanding, may I try to give you a more adequate presentation of the situation?

At the beginning of the revolution, Patriarch Tikhon was shepherding the Church in Russia, but he realised that the situation was so serious that (with the Holy Synod) and the Supreme Ecclesiastical Advisory Council) he issued an order in 1920 to the effect that if bishops were to find themselves cut off from Moscow, they were to organise a synod and rule their flocks independently of Moscow. He took this step because he realised that his orders could be falsified by the Bolsheviks, and because he saw that he was not free to act and that his successors might be in an even worse position. Even during Patriarch Tikhon's time, Metropolitan Sergius joined the so-called "Renewed Church" or "Living Church", but later he repented and, dressed as a simple monk (for he had been deprived of all office and rank), he did penance publicly in the cathedral at Moscow before Patriarch Tikhon, who then received him back into the Orthodox Church.

After the martyrdom of Patriarch Tikhon, Metropolitan Peter

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52

successor as locum tenens, but was almost at once arrested and exiled to Siberia. However, the Church continued to recognise him as the lawful successor of the Patriarch. Metropolitan Sergius, on the other hand, again submitted to the Soviet demands and remained "in freedom" with a few other bishops. But the vast majority of the Russian hierarchy refused to do so and were imprisoned or executed. About twenty bishops, including those who were driven out of S. Russia with the White Army and among whom were some of the leading metropolitans, with their flocks, were given refuge in Yugoslavia and formed themselves into the Karlovsty Synod in accordance with Pat. Tikhon's order of 1920.

In 1927 Met. Sergius (who was not even the locum tenens of the Patriarch, for Met. Peter was still alive) sent a circular letter to Russian bishops abroad calling upon them (1) to be silent about bolshevism, and (2) to give an oath of loyalty to the Soviet government, to make its joys their joys, its sorrows their sorrows, and to regard blows to the Soviet Union as blows to the Church. The Karlovsty Synod (whose president was Met. Antony, who had been one of the three candidates for election to the Patriarchate) replied that they were unable to do so (I could let you see an English translation of the full reply if your Lordship is interested). In 1928 (i.e. a year previously) Met. Sergius had written to the Soviet government: "To crush the clergy abroad for disloyalty to the Soviet Union with any ecclesiastical punishments would be quite senseless and would give an additional pretext to say that we are forced to act as we do by the Soviet authorities." In 1934 Met. Sergius issued an edict suspending all the Karlovsty clergy. That this was completely beyond his rights may be seen from the following facts: (1) By Pat. Tikhon's order of 1920, Russian synods out of Russia were independent of Moscow. (2) No Orthodox bishop (not even a Patriarch) can suspend other bishops without a synod and ecclesiastical trial. (3) Met. Peter was the head of the Church, not Met. Sergius.

With regard to the recognition of an anti-God state, we have the Apostle's order: "Do not enter into inconsistent relations with those who reject the Faith. For what alliance can there be between righteousness and lawlessness? On what has light to do with darkness? What harmony can there be between Christ and Belial? Or what can those who accept the Faith have in common with those who reject it?" (2 Cor. 6, 14-15, 18th Century trans.). Especially significant is v.17: "Come out from among them and separate yourselves, says the Lord." That the rules laid down in Romans 13 do not apply can be seen in v.3, which shows that the rulers referred to "are not a terror to good works, but to evil".

With regard to the demand for silence, if, your Lordship, you were driven out of your country and, in your absence, your wife and children were subjected to every kind of injustice and maltreatment for no other reason than that they were Christians and were unwilling or unable to deny Christ, could you keep silent - especially if you were aware that the world was being deceived by propaganda to the effect that your wife and children had complete freedom to practise their religion and were perfectly happy?

It was recently published in the "Palestine Post" that Princess Elizabeth has been brought up on two history books, Trvelyan's "History of England" and H.A.L. Fisher's "History of Europe". The latter contains an interesting account of Stalin, which is accurate as far as it goes, extracts of which I append as I thought you would be interested to see them.

With all good wishes,

I remain,

Your Lordship's obedient servant,

(Signed) H. LAZARUS.

From "History of Europe" by H.A.L. Fisher, 1942.

The government

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53

Stalin, the rude son of a Georgian cobbler who graduated in revolutionary politics as a train bandit and a homicide, is not more ruthless, nor more savage than the rule of Ivan the Terrible or Peter the Great.....

When Lenin destroyed the Constituent Assembly he decreed that Russia should turn her back on the political innovations of the West and revert to the well-tried technique of the Tsars.

hundred and sixty million human souls are by a gigantic system of governmental pressure hermetically sealed against the invasion of unwelcome truth. All the previous experiments in tyranny recorded in human annals pale beside this colossal achievement.

The core of the new Russian state is a political party of two or three million men and women selected by co-option... It is this Communist party, a body dedicated to poverty and obedience and organised in a hierarchy of committees or soviets, which controls the beliefs and persecutes the vagaries of the Russian people. At the cost of its civil liberties a vast population is enabled to enjoy a prison ration of the goods of life.

20th September, 1944.

JOHN L. LOUGHS.

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REPORT on a visit to the Polish Special Camp at Kincardine paid by the Provost of St. Mary's Cathedral, Edinburgh /The Very Reverend Ivor Ramsay/, Canon J.A. Douglas and the Reverend J.B. Dakin on Monday, August 15th, 1944.

To the Lord Archbishop of Canterbury.

Your Grace,

In accordance with your Grace's commission to investigate rumours touching the relations of the Orthodox White-Russians and Ukrainians in the Polish Armed Forces with the Roman Catholic Poles we paid a visit to Edinburgh from Saturday, August 12th to Thursday, August 17th, 1944.

1/ Our special task being to ascertain what, if any, grounds exist for statements which have appeared in the press that the Orthodox in the Polish Armed Forces have been the victims of discrimination and of ill treatment on account of their religion, we were at pains before leaving London to ask such Russians and others whom we knew to have stated that such ill treatment or discrimination existed, for the facts and for the names of the complainants; of course, giving assurances that in no case would such names be divulged.

On our visit to Edinburgh we were accompanied by the White-Russian Orthodox Bishop Savva of Grodno who is well known to your Grace as an Orthodox delegate to the Lambeth Conference of 1930 and to the Edinburgh Faith and Order Conference of 1937 and who is now acting as Orthodox Chaplain in Chief for all the Polish Armed Forces. In Edinburgh we were met by the Very Reverend Ivor Ramsay, the Provost of St. Mary's Cathedral, Edinburgh, who had been designate by the Lord Primus of the Scottish Episcopal Church with the same commission as your Grace had entrusted to us and who acted as leader in our investigation.

In making this report to your Grace we desire to express our appreciation of Provost Ramsay's leadership as also our appreciation of his kindness as indeed of that of the Lord Primus to us.

In a measure we felt ourselves to be in a delicate position. Inasmuch as both Provost Ramsay and his predecessor, Provost Dunlop, have had very close relations during the past four years with the Orthodox White-Russians and Ukrainians in the Polish Forces and inasmuch as since the Bishops of the Scottish Episcopal Church have afforded them much hospitality, the coming to Edinburgh of a Church of England commission might have appeared not only otiose, but intrusive. The Lord Primus and the Provost assured us that while the statements which we were commissioned to investigate surprised them, they welcomed our coming and were glad to co-operate fully in such a commission.

2/ On Sunday, August 15th, 1944 we had many opportunities of mixing not only with Orthodox White-Russians and Ukrainians but also with Roman Catholic Poles including not only senior officers and junior officers but also other ranks serving in the Polish Armed Forces - Navy, Army and Air Force. We are agreed that when speaking of their Roman Catholic officers and comrades the Orthodox White-Russians and Ukrainians almost to a man spoke of them in a way which unmistakably disclosed camaraderie and that it was the same with the Roman Catholic Poles. If ill feeling or even aloofness existed, it must have disclosed itself in the look of the eye or the tone of the voice but on the contrary we could detect nothing of the kind.

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On the Sunday morning we were present at Holy Trinity Church, /which when needed, is lent by the Bishop of Edinburgh to the Orthodox/, at Bishop Savva's celebration of the Divine Liturgy. Thirty-nine Orthodox /including sailors, soldiers, airman, service-women and civilians - of whom eight were officers/ rendered the service, having manifest delight in it. We mixed freely with these people before and after the service. All the members of the armed forces had come from different units some of which were distant. All were enthusiastic for the Polish cause and in evident great sympathy with and anxiety for the Polish Home Army and above all for the people of Warsaw. They assured us that in the measure of reasonable possibility their officers were always ready and often eager to facilitate their fulfilling their religious duties.

3/ On Monday August 14th. we drove to the Polish Special Camp at Kincardine where we found some of the Orthodox White-Russians and Ukrainians who having emigrated to South America and especially to the Argentine and Paraguay had enlisted in the Polish Army and whose recent desertion having been explained in some newspapers as caused by their being persecuted on account of their religion by Roman Catholic Poles, was a main cause of your Grace's commission to us. On our arrival at the camp we were welcomed by Colonel Golachowski, commandant of all Polish Camps in the district and by Major Karol Wiedorwicki, Commandant of the Special Camp, in which there are also many Roman Catholic Poles convalescing from various disorders and awaiting discharge for civilian work. Major Wiedorwicki and his second in command, whom we found most forthcoming offered us the fullest opportunity of private contact with all the Orthodox in the camp and we were able to move about among all who were stationed there, including the resident staff.

After our reception by the Camp Commandants, Bishop Savva celebrated the Divine Liturgy in a hut which is kept available for Orthodox worship whenever an Orthodox Priest can visit the camp. The Orthodox in the camp who numbered sixteen /the total number in the camp - staff and convalescents - numbered about 110/ had decorated the hut beautifully and were obviously at their ease in their enjoyment of the service.

We make no pretension to be competent for camp inspection, but as indeed the Orthodox in it assured us, the camp at Kincardine is admirable and comparable in every way to a similar British camp. The food is good and the normal amenities of the camp's life are in every detail as freely shared by the Orthodox White-Russians and Ukrainians including those from America as by the Roman Catholic Poles.

The Orthodox White-Russians and Poles in the camp, including two who were under medical treatment for mental disorders, were in obvious camaraderie with their Polish Roman Catholic Officers and N.C.O's and their personal relations with Major Wiedorwicki and his lieutenant were plainly of a piece with that happy type of relationship which exists between British officers and men.

After the Camp dinner which we shared Provost Ramsay acting as our Leader and Bishop Savva as interpreter, though the majority of the men understood and spoke English, we spoke to all the Orthodox members of the camp assembled together, explaining to them that we were visiting the camp as a commission appointed by the Lord Primus and your Grace in order to give them a message of goodwill from our churches and to see how they fared; that the Polish Government had invited us to carry out this visit and that we begged them to tell us without reserve any trouble or grievance which they or other Orthodox in the Polish Forces may have. In doing so

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we assured them that whatever they told us would be treated with the fulness of complete confidence and that we did not even desire to know their individual names. We then invited them to see us either singly or in couples; which invitation though re-iterated to all, was accepted by nine, whom we interviewed, only Bishop Savva being present to interpret. Of those who came to see us thus privately were the only two whose names had been supplied to us in London by Russians and others as having been ill-treated on account of their religion.

All nine were from White-Russia or the Ukraine. All nine agreed that they were well and kindly treated in the camp. Three of them, including the above two, complained that in the past three years and especially when being "dressed down", they had been "slanged" on account of their racial origin and for using the White-Russian or Ukrainian Slav dialects and two of them complained of hostility for the same cause on the part of some of their Polish fellow privates. None of them, however, complained of being discriminated against either on account of their ethnic nationality or on account of their religion. Though they admitted that to give them special leave and facility to go so would have been difficult and might have aroused jealousies among their Roman Catholic comrades, they all expressed a sense of deprivation at not having been allowed to visit Edinburgh, for an Orthodox Christmas Liturgy last year, but all of them agreed that they had always been afforded facility to attend Orthodox services whenever such services had been held within possible distances for transport and reasonable notice had been given, even though such services were taken by a Roumanian, Greek or Great-Russian sacred minister. Except the two deserters, one and all seemed surprised when asked whether they were discriminated against on account of their religion and expressed themselves as well treated and as being in camaraderie with their Roman Catholic comrades.

/i/ In conclusion we have concurred fully with Provost Ramsay in the following report to the Lord Prinus and to your Grace :

/i/ In view of political and racial considerations which are outside our scope as ecclesiastics, but of which we are well aware and cognisant, we were prepared to find, and indeed expected to find, complaints in which religio-nationality as distinct from state nationality would bulk largely. The general way of life and the outlook of the White-Russian and the Ukrainian are in many things small and great in contrast with those of the Roman Catholic Pole. To our surprise we found nothing of the kind but rather a sense of brotherhood between the Orthodox and the Roman Catholic in a common enthusiasm for the cause of Poland.

/ii/ We are unanimously and completely satisfied that no discrimination has been exercised by the Polish Roman Catholics in Great Britain on account either of their religion or of their race.

/iii/ While our saying so may approach impertinence, Bishop Savva who is obviously beloved as a devoted and understanding Father-in-God by all the men whom we interviewed, may be trusted to have cared for and in the future to care for his people in the Polish armed forces; and his assurance that in every way the Polish

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Authorities have given to him and are giving him every freedom and facility to carry out his spiritual charge is to be accepted.

/iiii/ In consequence we report to the Lord Primus and to His Grace the Archbishop of Canterbury that the rumours which we were commissioned to investigate are baseless and without foundation.

JOHN A. DOUGLAS

IVOR E. ST. SLAIR RAMSAY

JOHN A. DOUGLAS

J. BENJAMIN DAKIN

5/ With Provost Ramsay we have signed the above report and beg to remain

Your Grace,

Yours dutifully,

JOHN A. DOUGLAS

J. BENJAMIN DAKIN

Edinburgh,

16th August, 1944.

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58

FOREIGN OFFICE,
S.W. 1.,

N 5829/187/38
draft.

22nd September, 1944.

Thank you so much for your letter of September 21st and for sending me the papers which you so kindly enclosed.

I very greatly enjoyed our lunch the other day and have smiled a lot since at some of the stories you told me.

(Signed) R.M. HANKEY.

Canon J.A. Douglas.

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<div style="text-align: center; font-size: 2em; font-weight: bold;">E</div>		<div style="border: 1px solid black; padding: 5px; display: inline-block;"> E 6364 </div>
		18 OCT 1944
<div style="display: flex; justify-content: space-between;"> <div> Registry Number E 6364/2091/31 FROM Postal, Telegraph Censorship, communicated. No. Dated Received in Registry 18th Oct., 1944. E: Palestine & Transjordan </div> <div> <u>Russian Church property in Palestine.</u> Copy of letter from Canon Douglas to Reverend Tomkins of 2nd October intercepted in the Censorship. Encloses extract from a letter from the Bishop of Jerusalem concerning Russian Church property there which is in danger of being claimed by Soviet Government. Canon Douglas requests advice as to whether he should accept custody of certain altar vessels and books to prevent their falling into Soviet hands. </div> </div>		
Last Paper. E6320		(P.P. - Ept) (Minutes.) 4.19/2
References.		
(Print.)		
(How disposed of.)		
(Action completed.) JPC 24/10	(Index.) JPC 26/10	
Next Paper. E 76/26/31. 45		

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E 6364

18 OCT 1944

Waiting Dept

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12/10

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P.C. 72		POSTAL & TELEGRAPH CENSORSHIP UNITED KINGDOM.	
TYPE OF MAIL Terminal. Surface.		Submission No. : LIV/SE/2269/44 Date : 7.10.44	
Reg. No.		Taken off S.S. at (port) on (date)	
FROM: JOHN A. DOUGLAS, Church of England Council on Foreign Relations, 6, Vicarage Road, London, S.W.14.		TO: THE REV. DR. FLOYD W. TOLKINS, St. John's Rectory, Washington, Conn. U.S.A.	
Date of letter (or postmark) 2nd October 1944		Language : English.	
ORIGINAL LETTER :	SUBMITTED TO :		
Released	Submission slip to E.O. Copies to: FOR. BEC. S.E. LIV. Act. CAN. S.E. LONDON. DEW. I.R.B.		
Seen by : Naval Adviser		Air Adviser M.I.12	
Operating Unit	Section	Examiner	D.A.C. Date
LIVERPOOL.	S.E. 5014.	AA/ HNJ.	6.10.44

CORRESPONDENCE DEALING WITH RUSSIA.

1. Writer refers to Russian exiles in Paris and rumours of Russian collaboration in that city.

Extract: "According to your cable I telegraphed to Paul Anderson and I understand from our Foreign Office travel department that they are arranging to put him forward. I am not quite clear whether he will come with the delegation or by himself. We are anxious that he should go with Canon Wilfrington to Paris as soon as possible in order to ascertain exactly what is the position of the Academy and indeed of the Russian exiles in general. Though I am not ready to pay credence to the suggestion unless it is proven and though even then I shall close my eyes to the fact, we have further rumours in regard to collaboration on the part of some of the Russians in Paris."

2. He encloses an extract from a letter from the Bishop of Jerusalem about Russian church property there. The property was formerly registered in the name of the Czar, and now it appears that the U.S.S.R. authorities have a claim upon it. The writer states that the matter is giving the Foreign Office and the Colonial Office a great deal of concern.

Copy: "The recent visit to Jerusalem of a representative of the Soviet Government, who is known to have been making a schedule of Russian properties, has considerably alarmed the /Russian

61 E-D

-2- LIT/SM/2269/44

Russian Ecclesiastical Mission here, who obviously fear that a claim may be made upon those properties which have hitherto been administered by the District Commissioner on behalf of the Palestine Government. I believe it to be the case that these properties were registered before the last war in the name of the Usar as trustee for the Russian Mission and the Russian Ecclesiastical Society. I have, of course, no knowledge of what would happen should the Soviet agent claim them in the Palestine courts. Father Lazarus, an ex-anglican priest (formerly the Rev. Edger Moore) who is now with the Archimandrite Anthony in charge of the Ecclesiastical Mission, came to see me recently to ask if I would be prepared to accept custody of certain altar vessels and books to prevent their falling into Soviet hands. I have not as yet given any answer, as I fear that by "Soviet hands" he meant equally the hands of any representative of the Patriarchal Church.

I should be grateful for your advice in this, as I think it not unlikely that the matter may come to a head soon. I am anxious to help the Russian Church in Jerusalem so far as I can, but it would seem clearly wrong for me to aid and abet them in refusing any allegiance to the Patriarchate of Moscow, which our Archbishops have recognised. I enquired of Father Lazarus as to the present whereabouts of the Metropolitan Anastassy, and was told that he was somewhere in Yugoslavia, but that they had had no news of him for a long time."

FOR MINISTRIES ONLY. Recommendation for Disposal of Letter and Reason.

FOR CENSORSHIP INTERNAL ACTION.

Letter Condemned

Return to Sender

Released

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